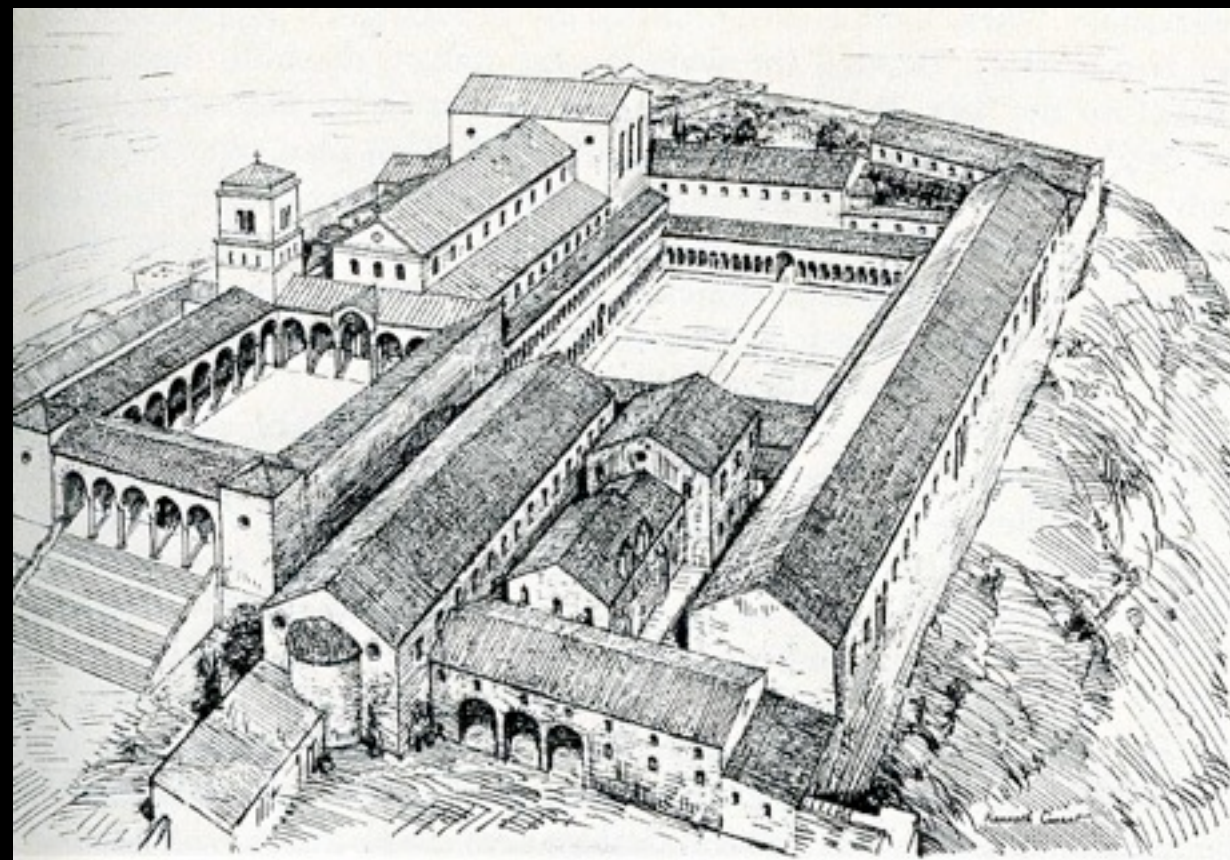


# THE MONASTIC GARDENS



Damiano Cerrone & Maris Kerge

## Buddhist monasticism

550bc Guatama Buddha, living in community sustained by lay people, 227 rules.

## Christian monasticism

Founded by Saint Anthony the Great 300 but started to be regulated since 500, diverse forms of religious living in response to the call of Jesus, gave origin of the words monk and monastery.

## Hindu monasticism

evidences in 1500bc, main Sanskrit epics late centuriesbc, major movements were undertaken with beginning of Buddhism

# CHRISTIAN MONASTICISM

---

Most of the monastic orders and religious order had the most significant development during the Late Antiquity (III century) when the Abrahamic religions started to spread and grow all over the world.

The most important cause of this boost was the conversion of Emperor Constantine the Great, legalizing religion for the first time (Milan edict 313).

The leadership started to see the coming of the celibate mans .

At that time another big revolution was taking place in society: Constantine had just moved the capital of the Empire to Constantinople and upper classes were divided among those who had access to the far administration and those who did not.



## Regola Monachorum (Rule of Saint Benedict)

Was compiled by Saint Benedict on 534ac in Norcia, Italy.

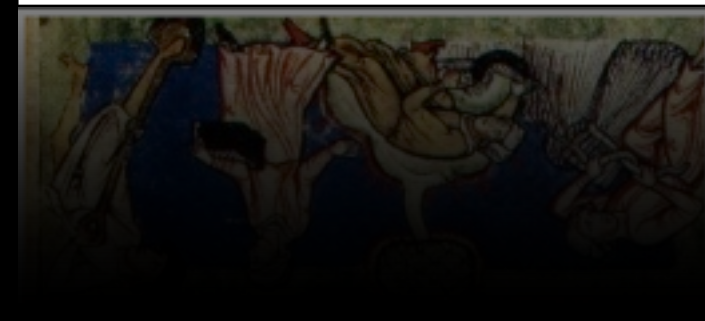
The Rule written in 73 chapters is based on his eremitic experience and principles of self sufficiency and cenobite. Studying was forbidden the slogan of his philosophy was *Ora et Labora* (Pray and Work) in order to follow the 3 main rules

1. Common pray
2. Personal pray
3. Work





# CHRISTIAN MONASTICISM *ora et labora*





# CHRISTIAN MONASTICISM

Starting from this point, considered the seed of the christian monasticism tree, the rule have been taken as inspiration to develop new branches each one with very different and specific characteristic. Because of each order's specific rules, cultural background and location, different monks communities became hard skilled and deeply specialized in different arts or practices.

List of main Christian Monastic orders

Benedettini  
Cluniacensi  
Camaldolesi  
Vallombrosani  
Cistercensi  
Silvestrini  
Olivetani  
Cassinesi  
Coronesi  
Trappisti  
Sublacensi



*Out if this list are the  
Francescani: an independent  
order based on charity and pray*

# MONASTIC LIFE



Scribing  
decorative art  
literature





# MONASTIC LIFE



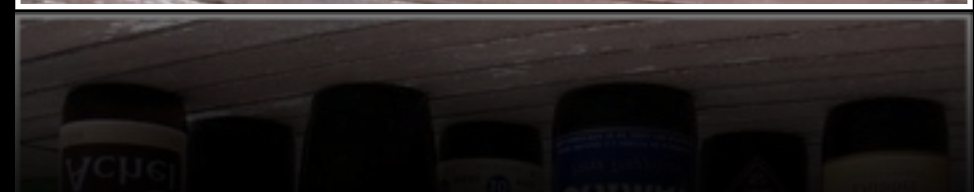
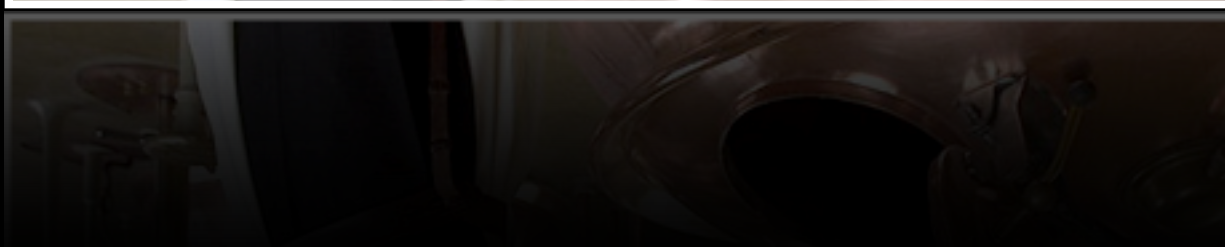
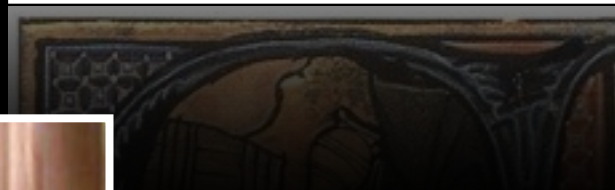
Medicine  
Geography  
Agriculture





# MONASTIC LIFE

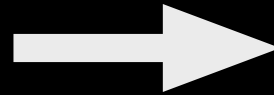
Alcoholic preparations  
confectionery



# CHRISTIAN MONASTIC ARCHITECTURE

---

- Enclosed life
- Self sufficiency
- Pray
- Work



- Fortification
- Productivity land
- Church
- Workshops



# CHRISTIAN MONASTIC ARCHITECTURE

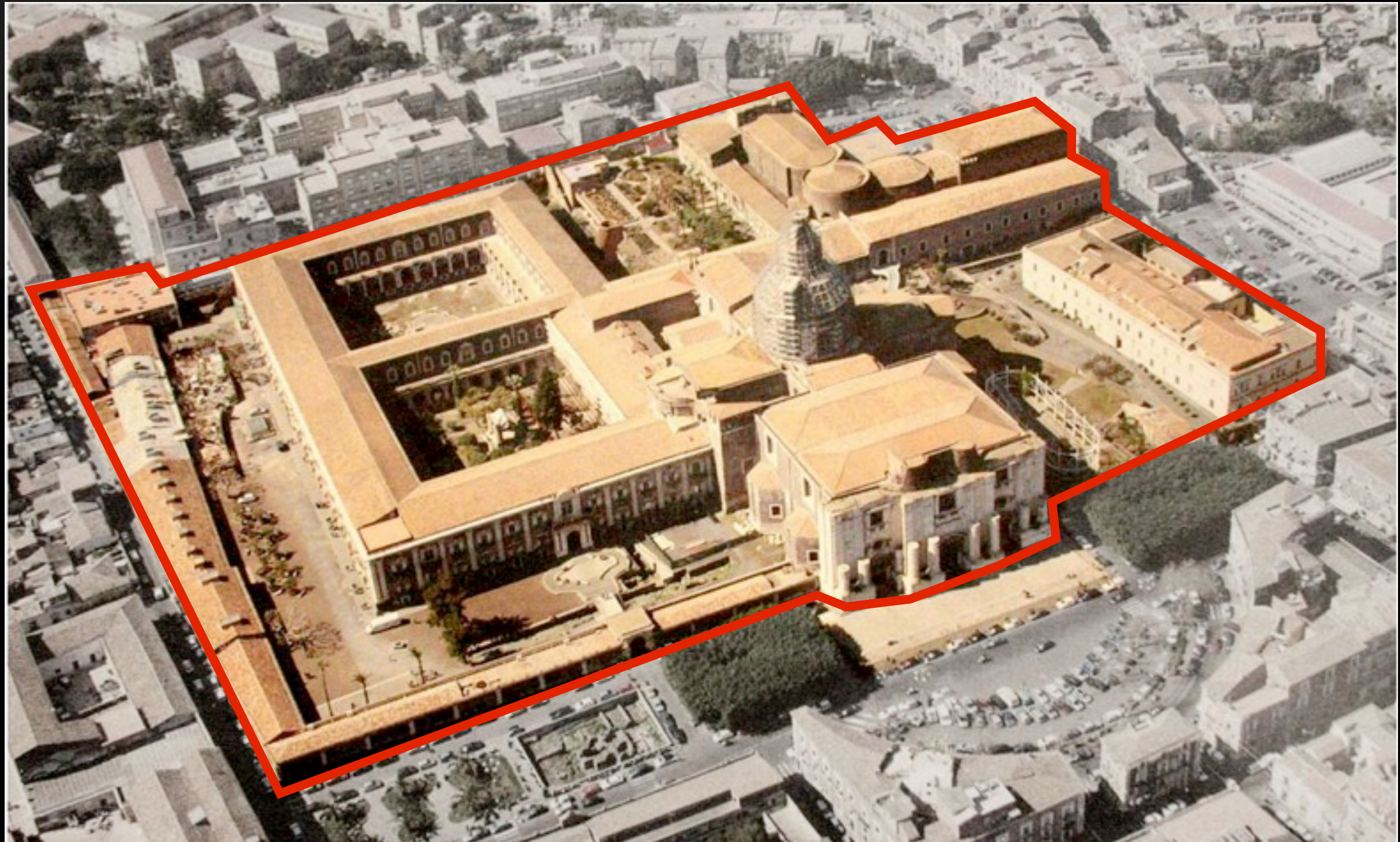
Monasteries general location depended their Order and if a certain christian center was raised for men/monks or for ladies/nuns.

Information about Benedictines monasteries vary by sources. Some mention the weren't far away from the cities some say opposite – they were on wasteland and quite a far away from population. Monasteries were raised close to body of water, most of them are situated into dales (as both Estonian Benedictines Orders, Kärkna and Padise are).

Orders for mendicant friars – Dominicans and Franciscans raised similar to convents monasteries (always) into cities as their „target group“ were poor people of cities.

Monasteries for nuns – convents were mostly located into cities. (like in Estonia they were in Tallinn, Lihula and Tartu)

# MONASTIC CLOSE





# FAIR GROUND



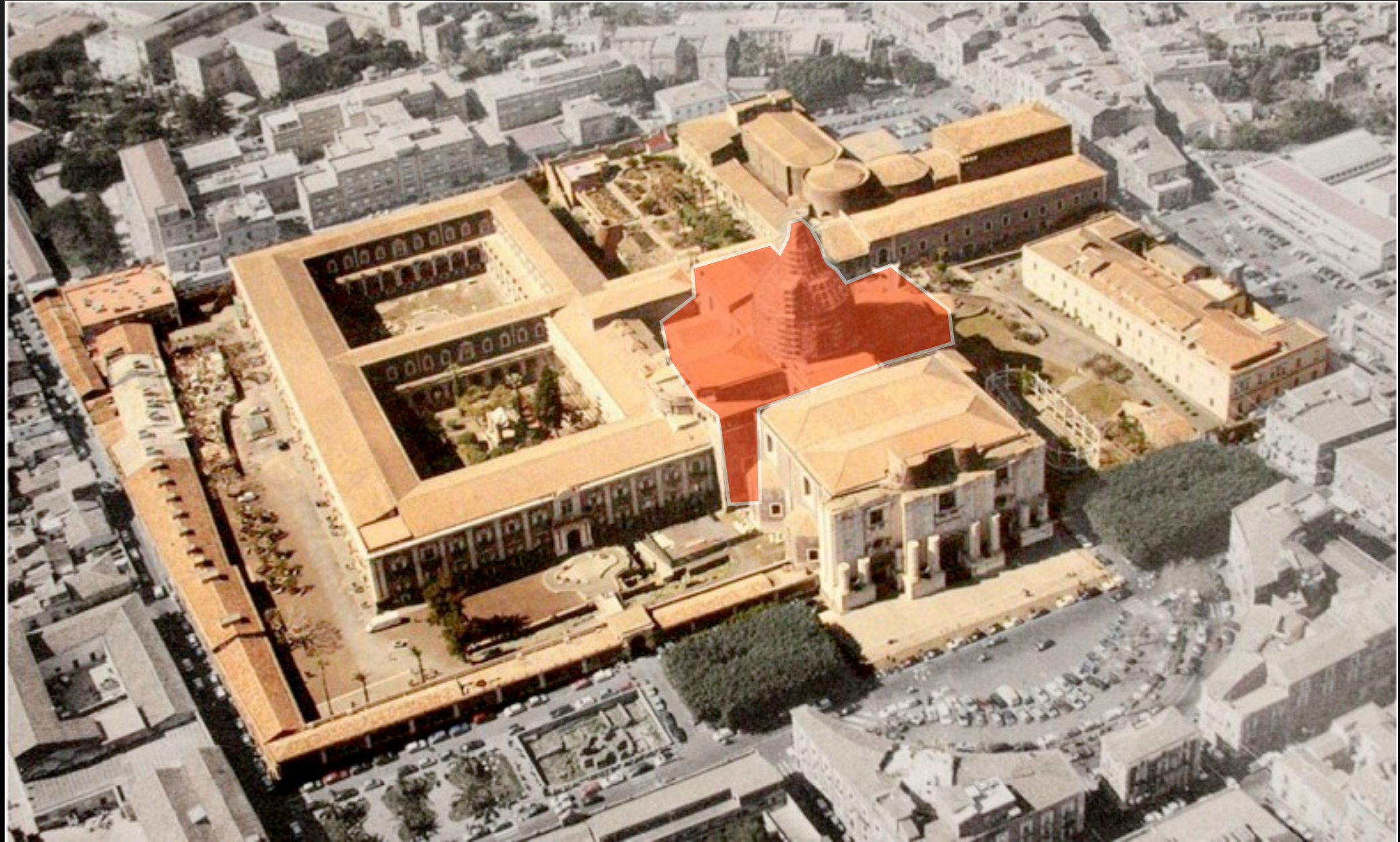


# GRAVE YARD





# CHURCH





# CHURCH



*Montecassino, 1940*



*Santa Chiara, 1400*





# CHURCH



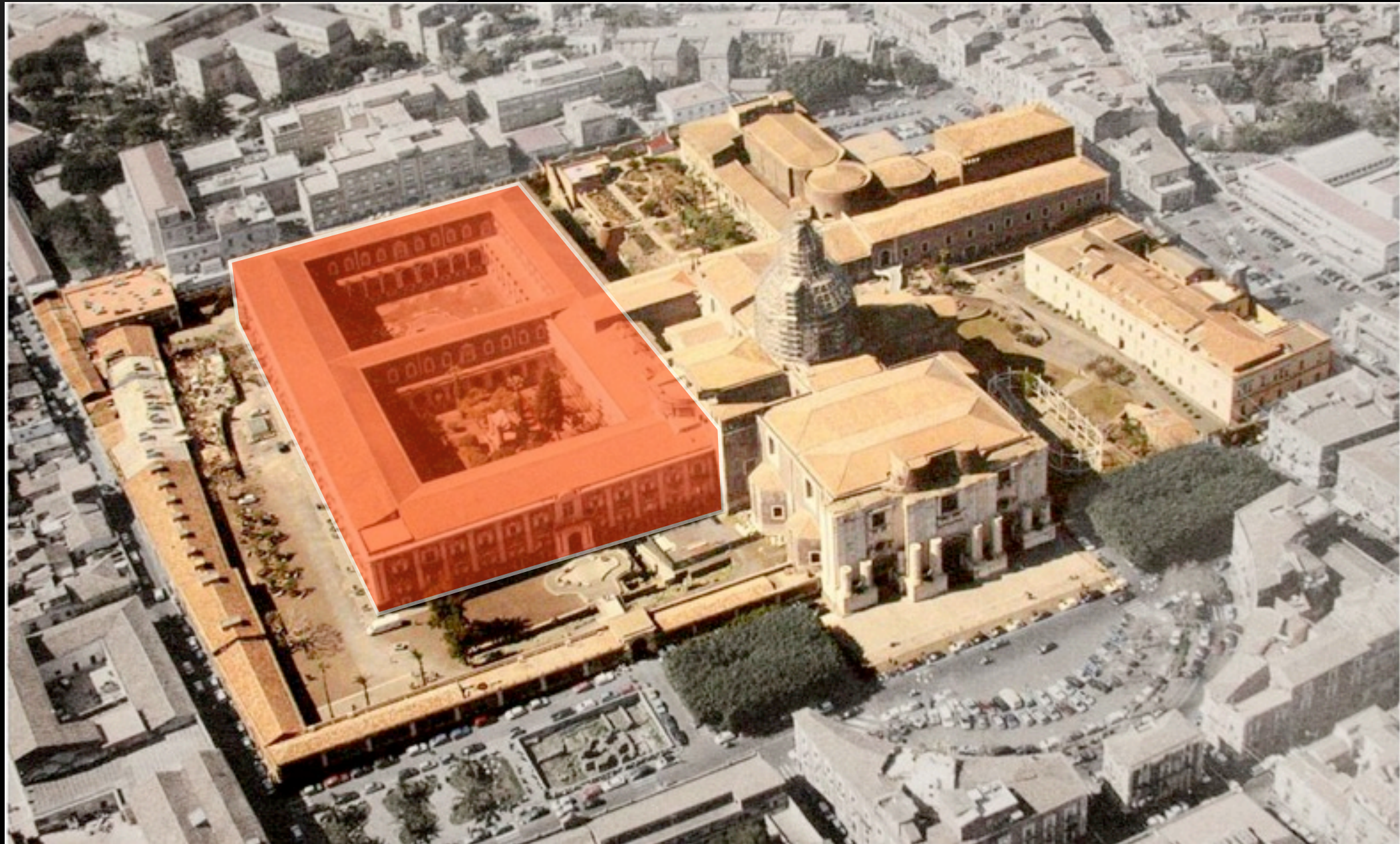
*Staffarda, 1200*



*San Benedetto, 1200*



# MONASTERY - ROOMS





# MONASTERY

*cella*





# MONASTERY

*monks workshop, Staffarda 1200*





# MONASTERY

*Refectory, Staffarda 1200*





# MONASTERY

*Refectory, Staffarda 1200*





# MONASTERY

*Kremsmun*





# MONASTERY

*Admont*





# CHIOSTRO





# CHIOSTRO



*Abbazia San Nicola, 1500*





# CHIOSTRO



*Montecassino, 1940*

*Well*





# CHIOSTRO



*Sassovino abbey, 1229*



# CHIOSTRO



*Abbazia Staffarda, 1200*

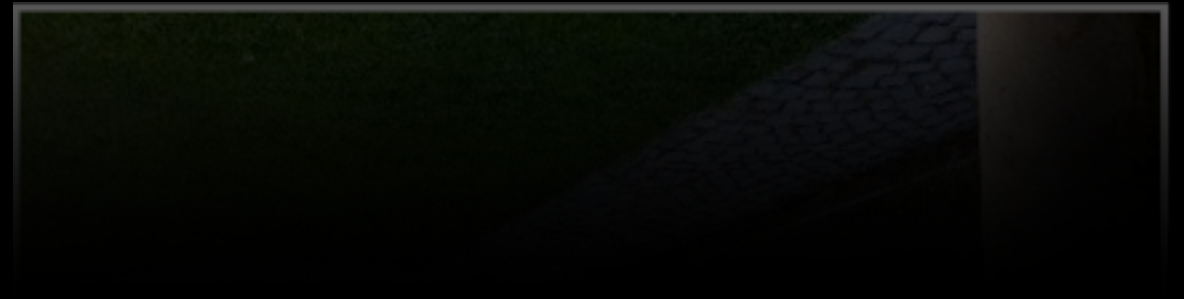


# CHIOSTRO

*Santa Maria Follina*



*Vavisciolo*





# CHIOSTRO



*Santa Chiara, 1400*





# GARDEN





# GARDEN



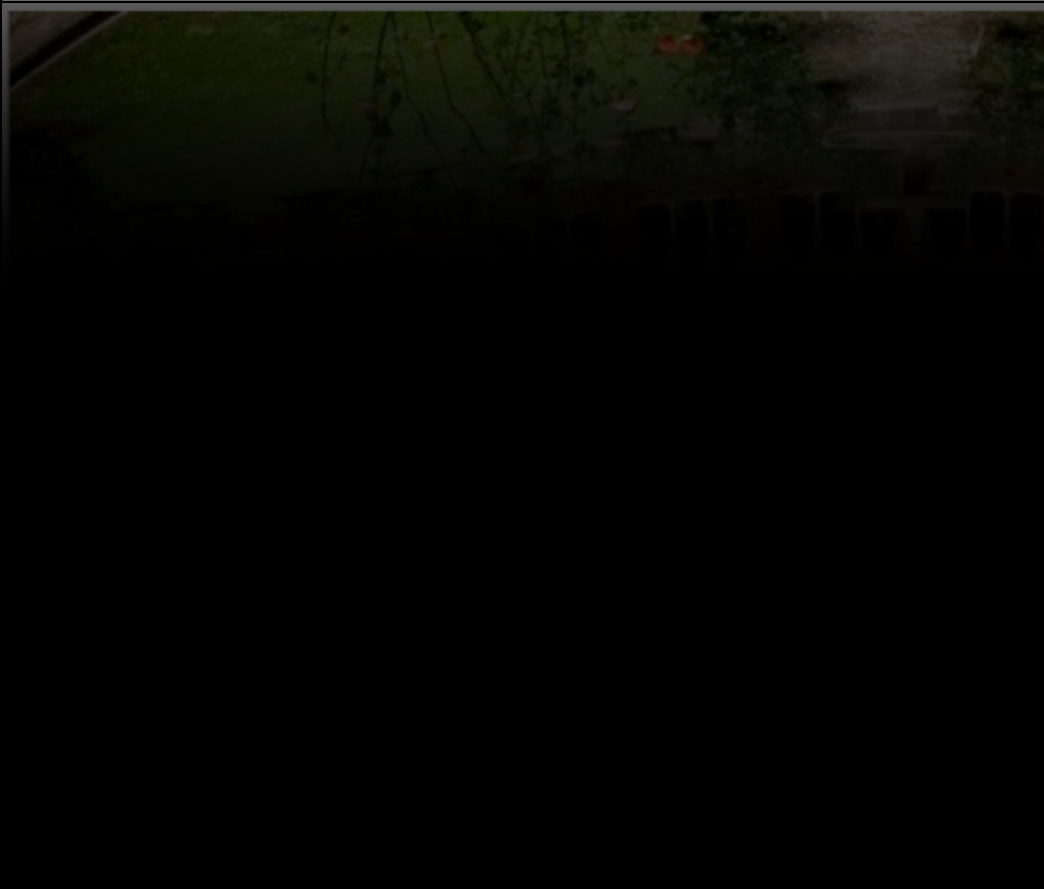
*Abbazia Staffarda  
1200*



# GARDEN



*Abbazia Chiaravalle, 1221*





# GARDEN



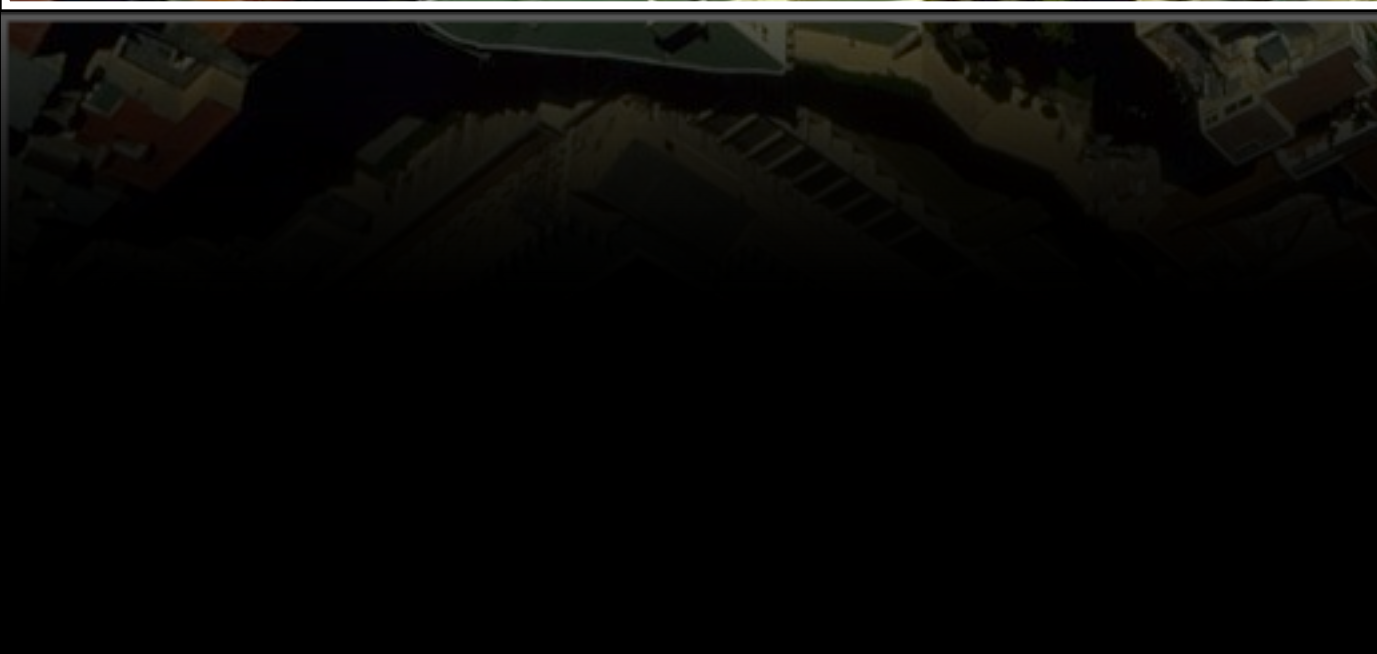
*Praglia, 1500*



# GARDEN



*Santa Chiara*





# GARDEN



*Praglia, 1500*





# GARDEN



*Abbazia Chiaravalle, 1221*

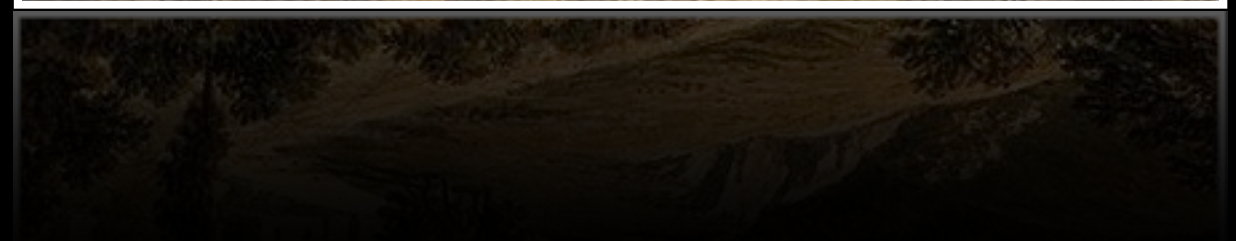
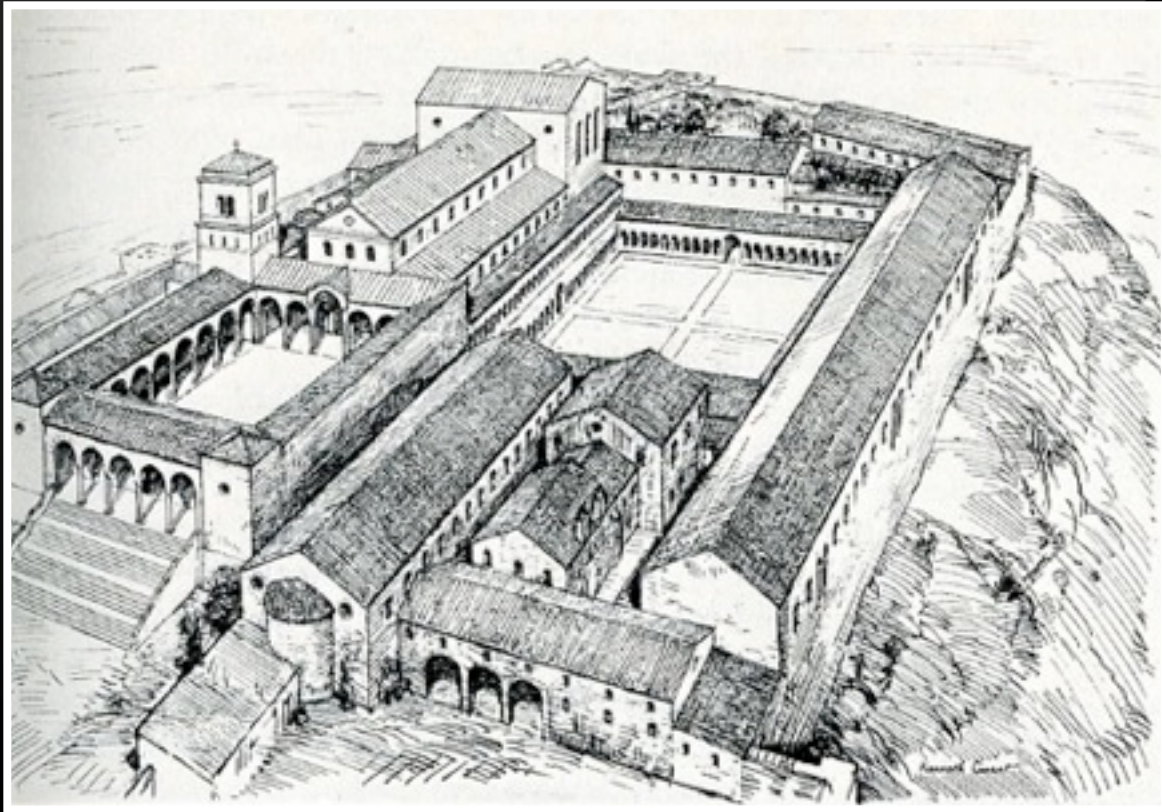


# SYMBOLIC MONASTERIES

The background of the slide is composed of several geometric shapes. A dark gray trapezoid is on the left side. A large black triangle is positioned in the center, pointing downwards. To the right of the triangle is a large black rectangle. The top of the slide is a white horizontal band containing the title.



# MONTECASSINO - ITALY - benedectine





# MONTECASSINO - ITALY - benedectine



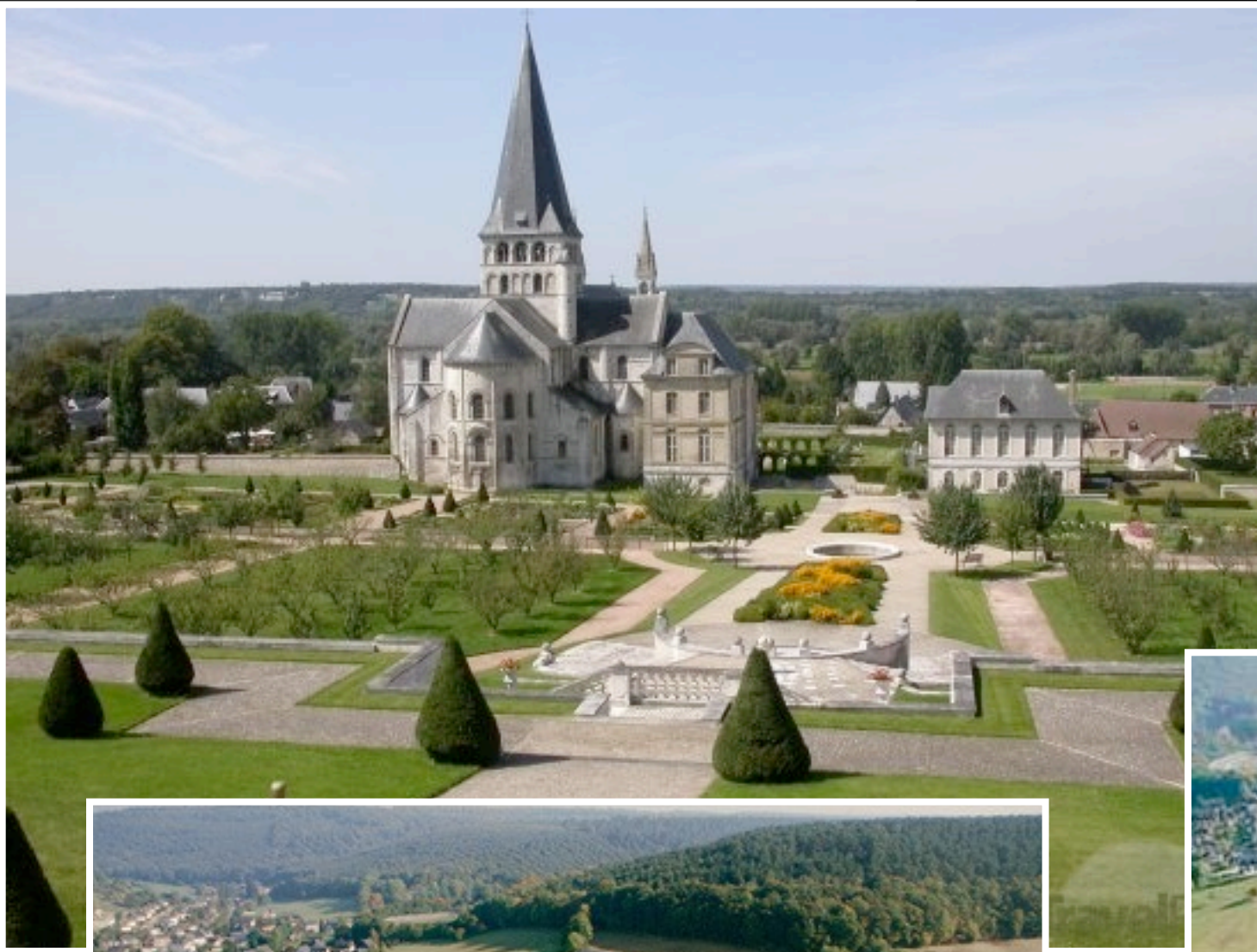


# MONTECASSINO - ITALY - benedectine





# ABBEY SAINT GEORGES - FRANCE 1500





# ABBEY SAINT GEORGES - FRANCE - benedectine





# ABBEY SAINT GEORGES - FRANCE - benedectine





# ABBEY SAINT GEORGES - FRANCE - benedectine





# Mont Saint Michele - FRANCE - 1700





# Mont Saint Michele - FRANCE - 1700



Abbaye du Mont-Saint-Michel. — La Merveille (XIII<sup>e</sup> Siècle). — Le Cloître

ND

Abbaye du Mont-Saint-Michel. — La Merveille (XIII<sup>e</sup> Siècle). — Le Cloître

ND

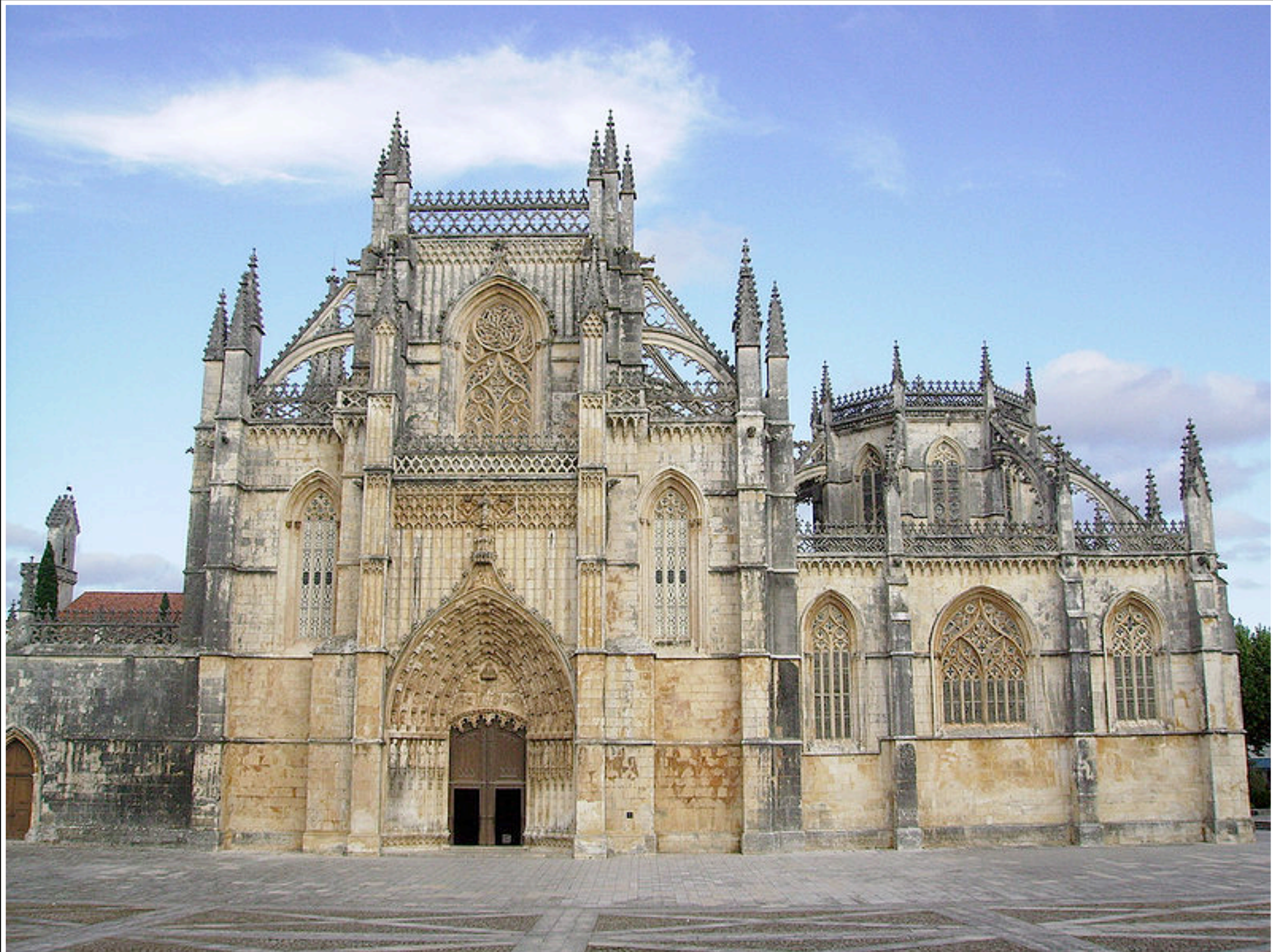


# Batalha - Portugal - 1400





# Batalha - Portugal - 1400



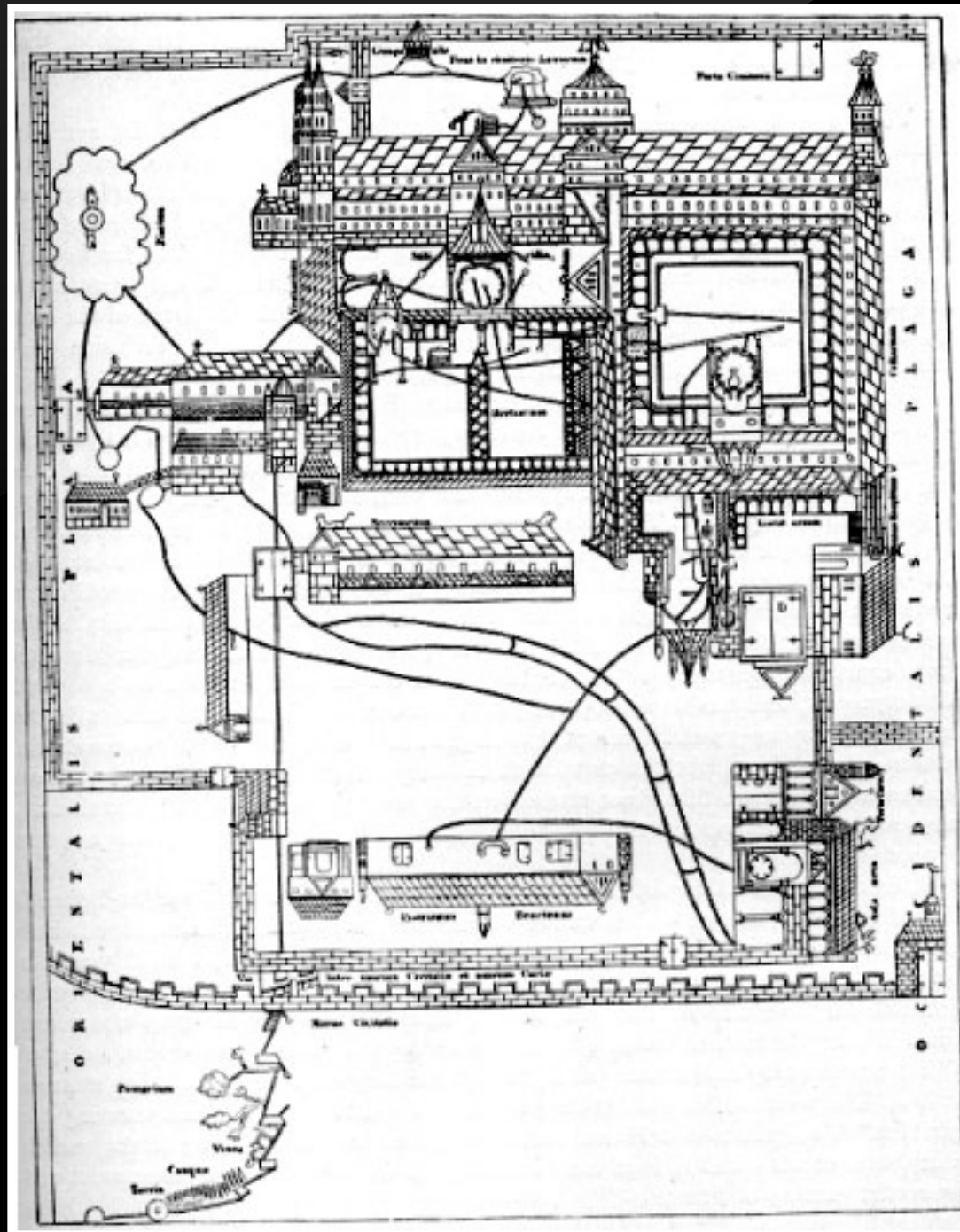


# Batalha - Portugal - 1400





# Canterbury

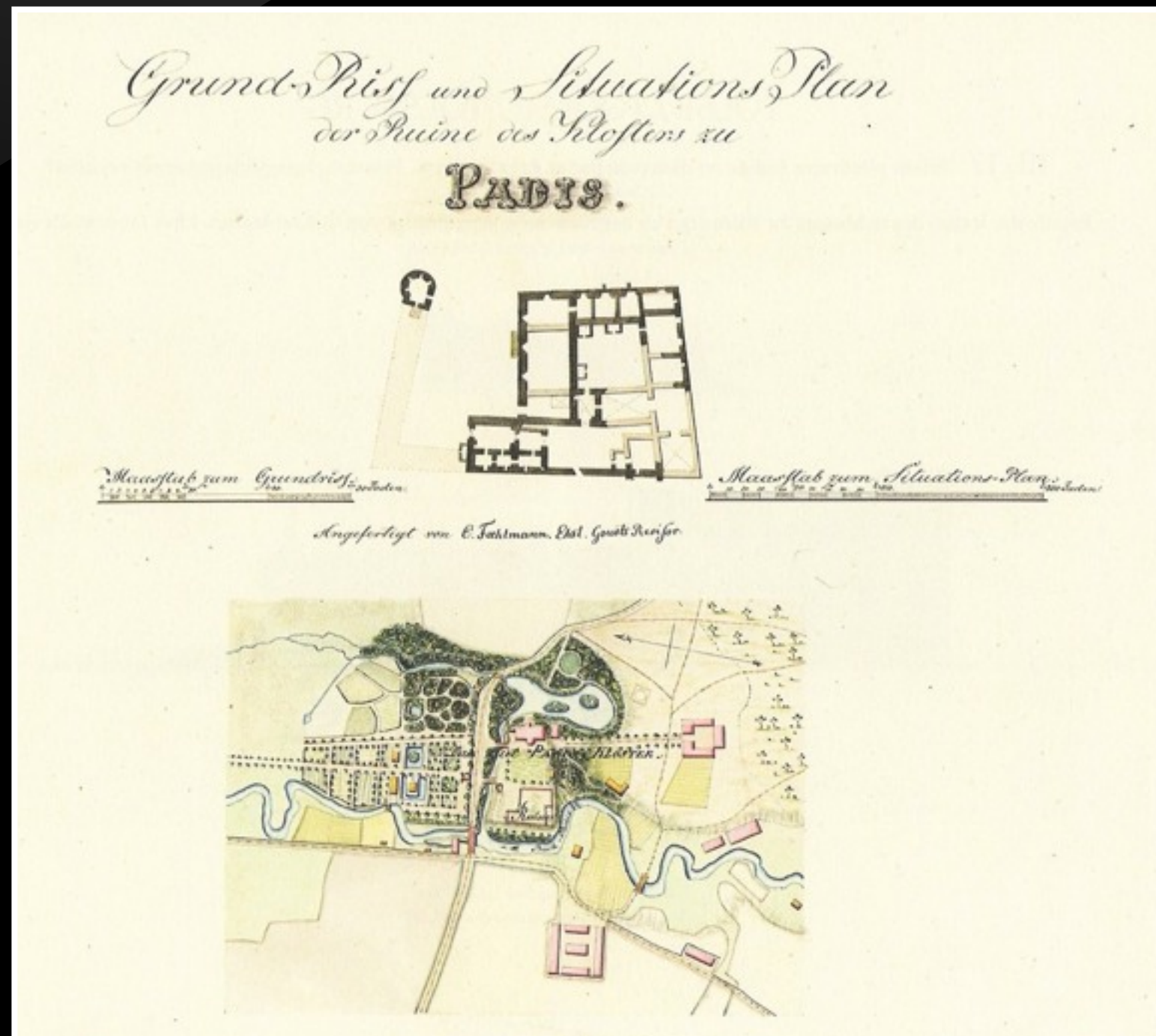


Plan of the Abbey at Canterbury. Cloister was planned by Lanfranc in the 11th century and then rebuilt in the 15th century. Drawing dates from 1165. Fruit-gardens and vineyards are shown outside the walls



# Paradise Monastery

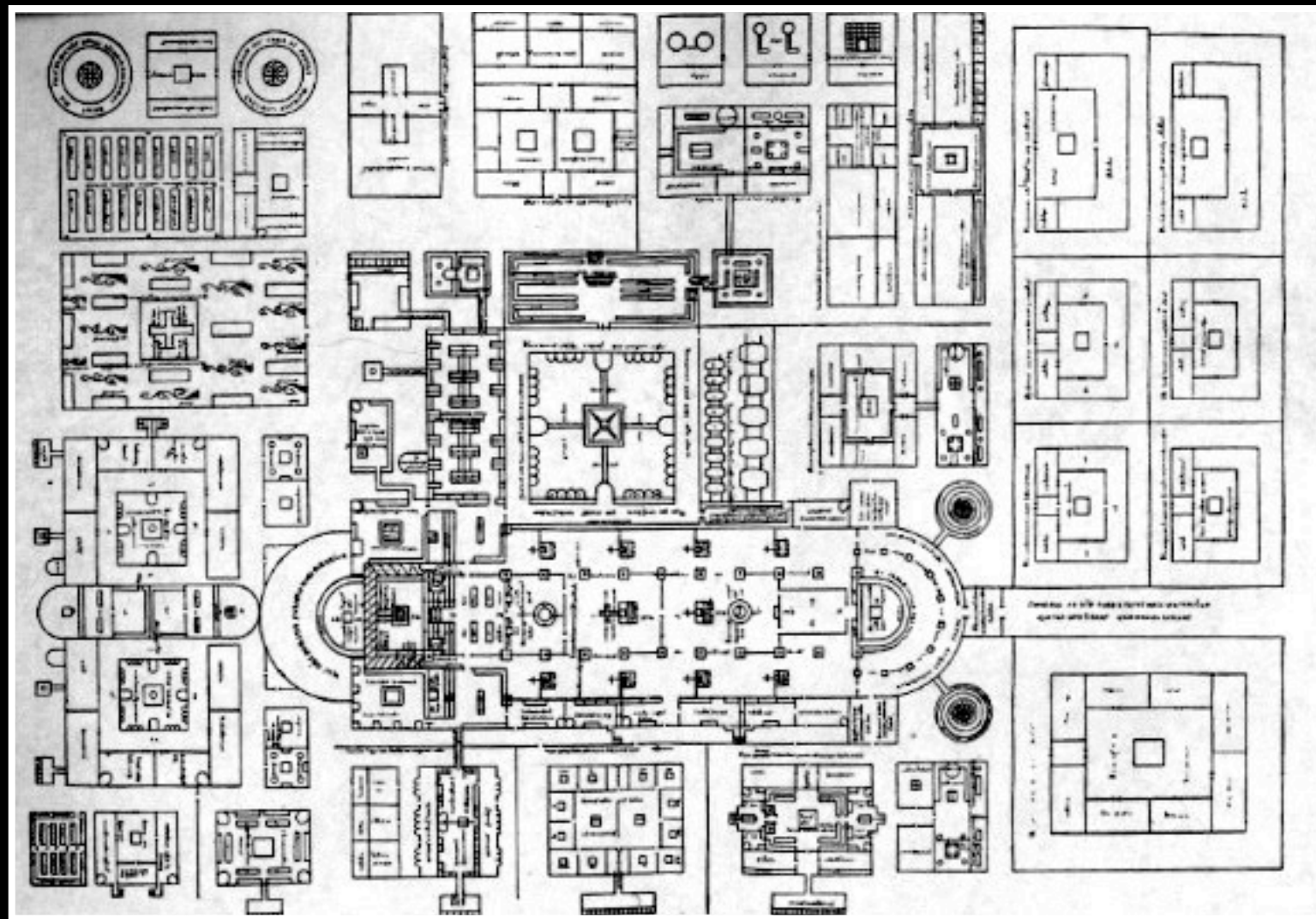
## Site plan for Padise Monastery





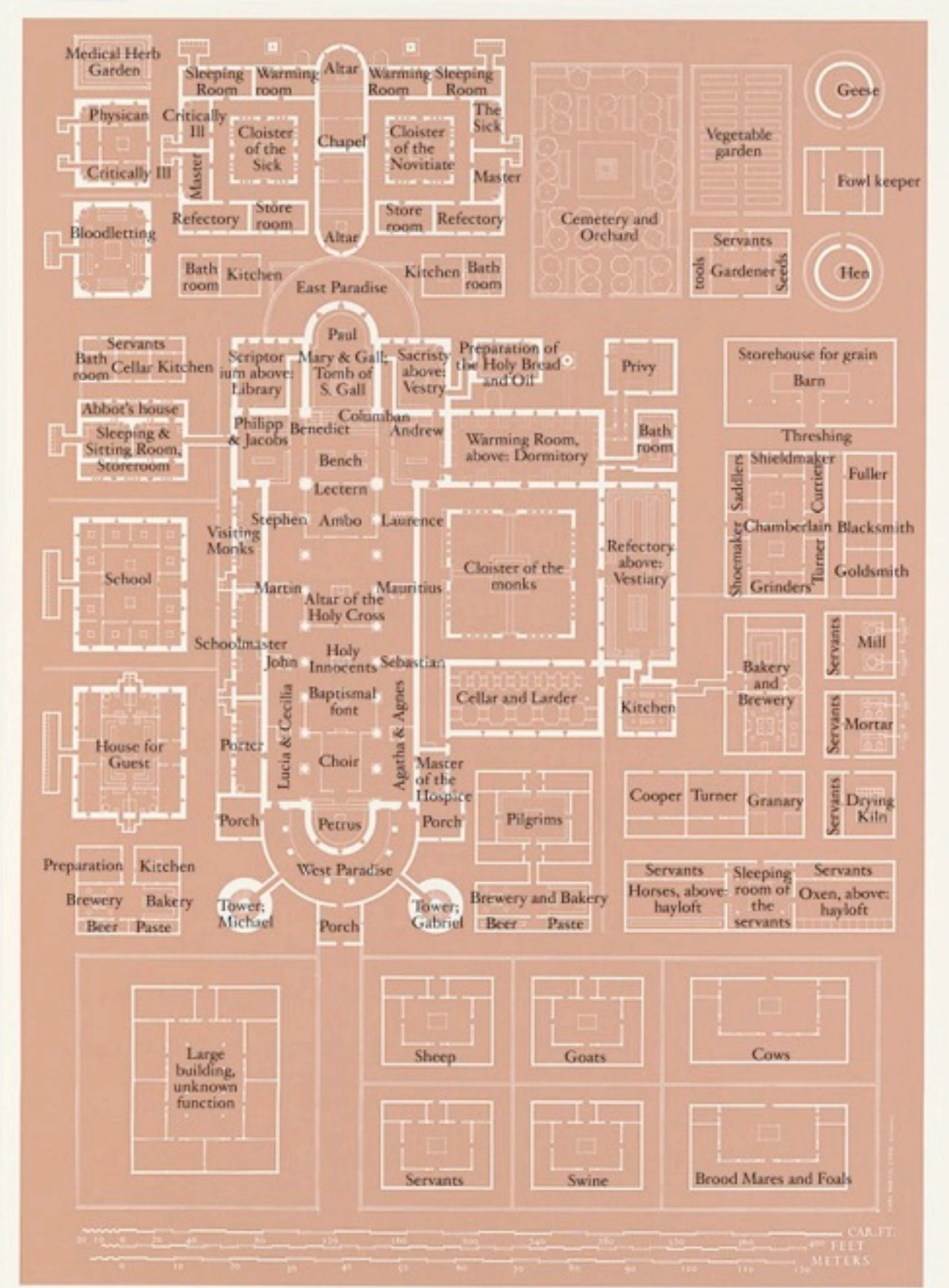
# Utopia

Proposed plan for a monastery at St. Gall. It was sent to the abbot of St. Gall in the year 900 as a model plan. The whole design, which really includes all the “necessaries” within its walls, falls into three divisions: first, the church with the buildings for Regulars in the center; secondly, on the north-east, schools, hospitals, and guest-houses; and, thirdly, to the south-west, stables and farm-buildings.





# Utopia





# TYPE OF GARDENS

As plants doest leave much signs into earth (by the way – an onion of a plant may sprout in 800 years after being in earth) during the ages it is a lot of imaginary when we talk about certain plants that were grown in monastery gardens. In other hand plants were called different depending if the cloister was fir instance in Mediterranea or up north like Estonia.

Karl Linne as one of first described 250 years ago on a systematic about 2500 plants. About earlier times we can find information by sideways – like historical city government sources that describe stealing cases when plants were taken from garden.



# TYPE OF GARDENS

---

- Kitchen gardens
- Infirmary gardens
- Cemetery gardens
- Cloister gardens



# TYPE OF RARE GARDENS

- Vine yards
- Green court *(a plot of grass and trees where house could graze)*
- Cellarer's gardens
- Private gardens for obedientiaries *(monks who held specific posts within the monastery)*



# KITCHEN GARDENS

- Fennel (*Foeniculum vulgare*)
  - Cabbage (*Brassica oleracea*)
  - Onion (*Allium cepa*)
  - Garlic (*Allium sativum*)
  - Leeks (*Allium ampeloprasum* var. *porrum*)
  - Radish (*Raphanus sativus*)
  - Parsnip (*Pastinaca sativa*)
- 
- Peas (*Pisum sativum*)
  - Lentils (*Lens culinaris*)
  - Beans (*Phaseolus*)





# INFIRMARY GARDENS

- Rosa gallica (Gallic Rose, French Rose, or Rose of Provins)
- Savory (Satureja)
- Costmary (Chrysanthemum balsamita)
- Fenugreek (Trigonella)
- Rosemary (Rosmarinus)
- Peppermint (Mentha x piperita)
- Rue (Ruta)
- Iris (Iris)
- Sage (Salvia)
- Bergamot (Citrus Bergamia?)
- Mint (Lamiaceae or Labiatae)
- Lovage (Levisticum officinale)
- Fennel (Foeniculum vulgare)
- Cumin (Cuminum cyminum)





# Rosa Gallica





# INFIRMARY GARDENS

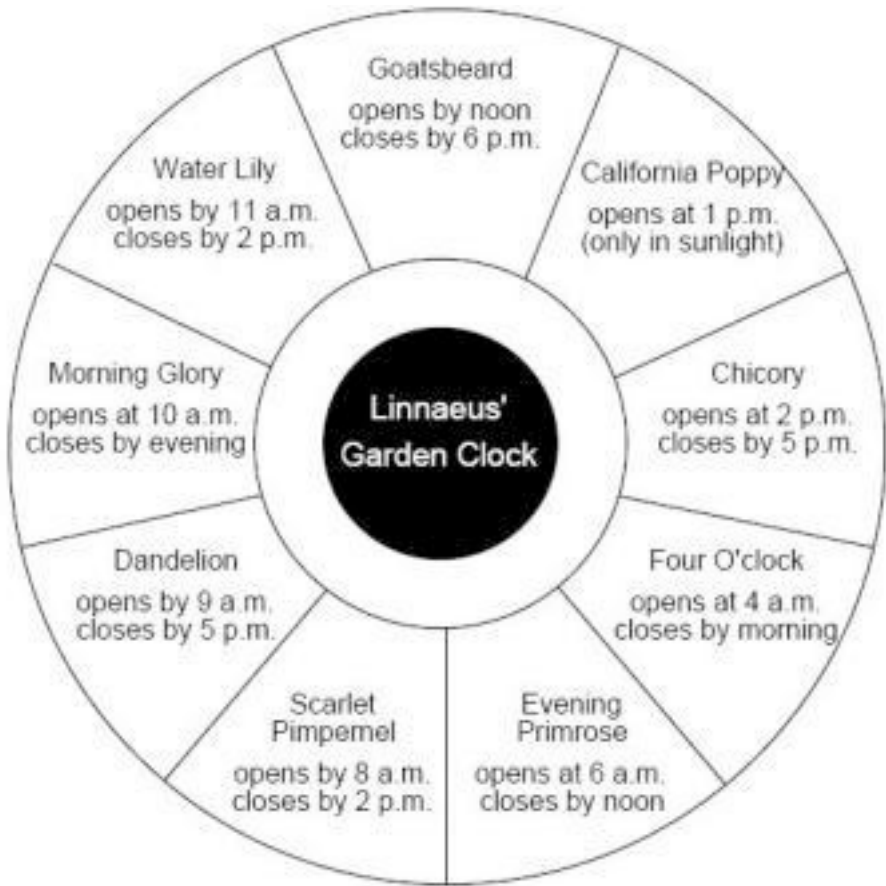
---

Healing and supporting clochards was an important mission of monasteries. Next to a need to work and next to an aim keep a cloister as an autonomous unit this function was third reason monasteries had gardens.

First plants were taken from nature as they were naturally growing there just about to bring them more close to people who needed to be helped. Flow of time monks learned step by step how to create from two plants a third. How to get new one that have more sweet berries for instance. Selective breeding has its roots in monastery gardens.



# Floral clocks





*As it was said already – gardens allowed the monks to fulfill the manual labor component of the religious way of life prescribed by the Rule of Saint Benedict. But there were still some more roles:*

- **Cemetery orchards** were to produce fruits but also to symbolize the garden of Paradise.
- **As a space that met both physical and spiritual needs** was carried over to the cloister garth too; the square cloister garth was meant to represent the four points of the compass, and so the universe as a whole.



## Sources used:

### Books

- Garden history : philosophy and design 2000 b.C. - 2000 a.d. / Tom Turner
- Encyclopedia of Gardens: History and design. Volume 2 / Candice A Shoemaker
- Padise klooster. Ehitus ja uurimislugu / Jaan Tamm
- Pirita klooster / Villem Raam

### Internet

- wikipedia.org / history of gardening
- gardenhistoryinfo.com
- gardenvisit.com
- Monastic art, R. H. Martindale
- CHAPTER XI - THE MONASTIC CLOSE; FAIR GROUND; GARDENS; GRAVEYARDS AND WATER SUPPLY, E.A. Webb
- The Medieval Monastery Garden, Lawrence, CH. Medieval Monasticism, Longman Group Ltd, 1984